

The Bombay Guardian.

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WEEKLY REVIEW.

—WE learn that 115 have joined the Methodist church at Kurrachee since its organization in January last. At a service held April 19th there were ten seekers; at another April 20th (the love-feast) there were two; and two nights after at Hyderabad three. At Poona April 16th there were ten seekers; and on several other evenings four or five each. At Jubbulpoor April 19th there were thirteen seekers, and April 23rd three more. At Secunderabad on the 24th three sought the Lord; on the 26th, ten. At Calcutta on the 26th, thirteen. Without going into further details, we may say that we are daily receiving advices of conversions in different cities, and we are under the impression that about 150 conversions have taken place in April, at different points in Western India, Central Provinces, Calcutta, Secunderabad and Madras.

—*Vanity Fair* denies the soft impeachment that the Prince of Wales is part proprietor or part editor of that journal, but in such a way as to confirm the opinion. "Such is not the case," it says, with a modest ambiguity, intended apparently to make people believe that the Prince has really something to do with it.

—THE Italian brigands have had a hard time of it since the overthrow of the Pope's temporal dominion. At last, for the first time in a dozen centuries we suppose, the report comes that they are effectually extirpated; at all events if any remain, it is only in the extreme wilds of Calabria. The Italian Government is entitled to the applause of all nations, for the energy shown in dealing with these bandits. A good many of them still remain in Sicily.

—A RAILWAY 53 miles in length begun and completed within 53 days, is something wonderful for India; yet this is true of the line to Durbunga. English troops have been employed in the construction of it. Are they any the worse for having been employed thus? Would Her Majesty's troops in India not be a great deal happier if employed on useful works? They should of course be paid for their work at reasonable rates.

—A PUBLIC meeting was held in the Free Assembly Hall, Edinburgh, March 27th, to bid farewell to Rev. Narayan Sheshadri, about to return to India. Dr. Duff presided. Mr. Narayan has secured about £5000 for his Bethel Village Scheme.

—160,000 pilgrims have visited Mahomed's shrine at Mecca this year.

—THE saying of David, 'There is but a step between me and death,' is strikingly illustrated in the death of Mr. James Taylor, who, after spending about a quarter of a century in this country, was tripped up by the unfastened matting of the club-room in which he had been playing billiards, and received injuries from which he died.

—In the *Christian* of April 2nd we read, "From all parts of Scotland notices come to hand of the blessing coming on young men." This is in connection with the week of special prayer for young men. "In many places in Scotland where no special services have been held, the same Spirit is at work who is working in the special meetings in Glasgow." "At one church in Glasgow, in the course of a week of special services, 250 inquirers were conversed with." "It is not alone by the bringing of souls into the light of the Gospel that the gracious work goes on. Many young men previously acquainted with Christ have been vitalized and roused into vigorous Christian activity." Messrs. Moody and Sankey were invited to visit Arbroath, but had to decline. Special services were then held in the place, and in the second week the Spirit was poured out, and 'a full shower of blessing' was expected. "Many of the ministers appear to be quite unprepared to receive that for which they have been asking." We hear of religious interest in Belfast and Dublin. Also of revivals in Sweden.

—WHEN a man in Manchester gets drunk publicly and offensively, he is fined half a crown, and his sober neighbours are fined three and a half crowns, or seven times as much. Ten thousand persons are annually arrested for drunkenness in that city, locked up for the night and liberated next day on payment of a fine averaging half a crown or so; while the expense of arresting and guarding them averages about a pound each. Excluded from this calculation, however, is the value of the property they may destroy before they are arrested, of the bones they may take a fancy to break, of the health of their families deprived of proper food that their appetite may be gratified, of peace driven away from their households and neighbourhoods, of the credit of the city thus gratuitously damaged, and of the lives that are occasionally taken under the maddening influence of drink. After all this has been calculated remains the awful account of retribution beyond the grave. The drunkard shall not inherit the kingdom of God. And yet 'respectable people' are ready to frown down every earnest endeavour to save these men and women from the simoom of temptation that now so hopelessly overwhelms them.

—THE Bennett Judgment has driven a number of good men from the ministry of the Church of England. The Rev. Dr. Blackwood of the valuable living of Middleton Tyas, in the diocese of Ripon, has now resigned, and on this ground. His purpose was intimated some time ago.

—At the Annual Meeting of the Indo-British Institution, among those present, as reported by a contemporary, were the Reverend Fathers Gilder, Page, Biscoe, Johnson,

Coates, Reynell, and Diago. Father Gilder moved a resolution.

—WE see by the *Daily Review* of March 27th, that Dr. Graham and Col. Young offer to receive subscriptions in aid of Mr. Boersen's suffering people.

Of the uprising of the women of America the *Lucknow Witness* says:

It looks like a revolt of decent society against dangers too long tolerated; a spontaneous upheaval of righteous wrath evoked by the persistent effrontery of a class most harmful to all the best interests of civilization. All other means to suppress the iniquity had been tried in vain. Patience and forbearance ceased to be possible. The silent sufferings of years under outrageous wrongs had been accumulating a mighty moral force. And when things reached an unendurable pass, that force burst out in a torrent of indignation, breaking through conventional barriers and making a way for itself despite all obstacles. We have been trifled with and imposed upon long enough, it said; we have been mocked with the passage of laws never to be enforced, we have seen our choicest treasures swept away without justice or remedy, and it is now time that something was done. To gratify the sordid selfishness of one body of men and the perverted, brutal appetites of another, our youth are being led into terrible temptations, our homes broken up, our prisons and almshouses crowded, society oppressed with an enormous increase of taxation, and our whole social structure demoralized. It is certainly time this was stopped. Since the men did nothing effectual, the women took it up and moved in force on the headquarters of the evil. With an enthusiasm and devotion worthy of all praise, they have persisted in the assault until victory has been theirs.

Originating in the State of Ohio, this movement has extended itself with extraordinary rapidity not only in that and in the adjoining State, Indiana, but it has penetrated Tennessee, reached even to Mississippi in the South-West, and has begun to manifest itself in the Eastern States. Prayer-meetings are being organized in many places preparatory to the commencement of the crusade. Here is the secret of the mighty power exercised. These women take hold of the promises of God and go to the mercy-seat and get the answers to their prayers, and 'in this their strength' go forth to do battle with the liquor-sellers.

A convention of the friends of the women's temperance movement is being held in Columbus, Ohio, which has brought together a large number of enthusiastic workers from every quarter. A mass meeting was held yesterday in the Town Street Church, at which the warmest zeal prevailed. At 2 p.m. the convention met in the City Hall. Dio Lewis was voted to the chair. The speaking was marked by fervour, earnestness, and determination. Officers were elected, and the following resolutions passed:—

Resolved, first, That the success of the Ohio women's movement in behalf of the temperance reform has given us substantial assurance that the traffic in and use of intoxicating drinks can and will be removed from the State and the nation.

Second, That in the prosecution of this work we rely on Divine assistance, secured through fervent, persistent and importunate prayers to Almighty God, offered in faith in the Lord Jesus Christ, and with hearts filled with love for souls.

Third, That faithful and persistent prayer must

as an inevitable result be accompanied by efficient personal and organized work.

Fourth, That, in addition to contributions in money generously and freely given, it is recommended to the men aiding the women's effort to suppress intemperance in our communities, and to the women who carry on the works to avoid all envy, hatred and malice, and all uncharitableness, all bitterness of speech, and denunciation of the men engaged in the liquor traffic, to cultivate their acquaintance and kindly feeling, and by all honourable and practicable means to assist them in changing from a business injurious to society, to some other, remunerative to themselves and beneficial to the community.

Fifth, That this organization be made permanent under the name of the Women's Temperance Association of Ohio.

This movement may help us to understand what immense forces for the recovery of this world from the law of sin and death, are slumbering unsuspected, for faith to evoke and use.

The Philadelphia correspondent of the *Times*, March 17, tries to persuade himself and others that the women's whiskey-war is declining. The facts published do not bear him out. The liquor-sellers in Chicago have succeeded in inducing the Town Council to allow them to keep their saloons open on Sunday. The rulers of Chicago evidently think the city needs more vice, crime and pauperism, and at one stroke they add at least ten per cent. to the *misery* side of the city's ledger. The women who sought to hinder the passage of this bill by the presentation of a memorial, were mobbed and hooted on their return to the church from whence they had set out. So far from losing heart, they next day waited upon the Mayor urging him not to sign the iniquitous bill. He too refused to accede to their petition. This, we are sure, is not the end of the matter.

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IF.

Reading a sermon by Mr. Spurgeon on the words in Ezek. xxxvi. 26, 27, "A new heart will I give you," etc., we notice that he says in one place:

It is 'I will,' and yet again 'I will.' Jehovah's Ego is the great word. It is not 'I will if,' or 'I will perhaps,' or 'I will upon certain conditions,' but 'I will give.' He speaks in a God-like tone. It is royal language, the very word of Him who of old said, 'Light be' and light was.

The work of conversion is here described as a mere act of sovereignty. It proceeds solely and wholly from the pleasure of the Lord. There is no 'if' in the case. But if the conversion is a mere act of divine sovereignty, if there are no conditions, if the pleasure of the sinner has nothing at all to do with the matter, why address the latter in the language of invitation, why urge him to seek the Lord, to repent, to believe, why bring the various motives of the Gospel to bear upon him? Mr. Spurgeon's occupation would soon be at an end, if salvation was a pure matter of sovereignty and omnipotence, and the consent of the sinner had nothing to do with it. And we have only to read on a few paragraphs further in this sermon, and we find the preacher compelled, in spite of his theology, to bring in his ifs:

Poor soul, there is no need you should [change your own nature], for there is one who can do the work for you, and these are his absolute promises

to you if you are now looking to Christ upon the cross and resting all your hopes in him."

Thus we see that God will do this work if the man of the stony heart is looking to Christ. But perhaps it may be said that Mr. S. views these promises as restricted to believers, and in fact he distinctly says that he does so. Still, it appears that the promises only become available when a certain condition exists, namely, a sense of need, faith; and it cannot be said that there is no 'if' in the case. We do not believe that there is a promise in Scripture that has not its 'if' expressed or understood. In fact it would not be a promise, but a prophecy, if there were no condition. And the very promise which Mr. Spurgeon is preaching on, is followed by this declaration: "I will be enquired of by the house of Israel to do it for them." And the 'if' goes all the way along, through the Christian life. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

We do not at all agree with the opinion of Mr. Spurgeon that this text belongs to the believer. Thousands of sinners have been brought to Christ by seeing in it a gracious offer made to sinful man without distinction. Christ came not to call the righteous but sinners to repentance, and the word repentance means a change of mind. It is not the believer but the sinner that needs a new heart; it is not the believer but the unconverted man who has a stony heart. He that believeth hath eternal life, is a child of God, is led by the Spirit. The Lord Jesus after telling Nicodemus of his need of the new birth in order to see the things of the Spirit of God, goes on to compare the need of salvation to the deliverance which the serpent-bitten Israelites obtained by looking to the brazen serpent. The manufacture or uplifting of the brazen serpent did not save anybody; the command to look did not save anybody; it was the consent to look, expressed by looking, that saved the sinner. If you look you shall live. A potent medicine may be taken to a sick man, but it will do him no good unless he takes it. Ye will not come unto me that ye might have life. Turn ye, why will ye die? Whosoever will, let him take the water of life freely. If any man thirst let him come and drink. A man saved without his own consent is not saved at all. Salvation is in this cordial surrender of the heart to God; this choosing of God's will in preference to one's own. Choose ye. Many hath chosen.

But there is none good save One, that is God. From him is every good gift. Eternal life is his gift. Yes, his gift; but a thing forced upon man is not a gift. All is of God; but God deals with men's minds according to the law which he himself has given them. He undertakes to bless them by means of the truth, with its admonitions, expostulations, invitations, offers.

First and last the glory of a sinner's salvation belongs to God. The motives that influence him all belong to the Gospel; the Spirit of God effectually presents these to him, so that he is drawn to the cross; but this is a very different thing from a mere act of omnipotence. Very little glory would redound to God if conversion were a mere piece of divine manipulation, such as the clay undergoes in the hand of the potter. It would be an extraordinary thing if the potter were to address the clay, with tears, "How often would I have moulded thee to a

right form, but thou *wouldest* not! To represent the all-sufficiency of Christ to save the greatest sinners, such figures are very helpful; their object is to inspire confidence; to lead the sinner to the feet of Christ; to induce him to abandon self, with all its efforts, hopes, devices, resolutions, and trust himself to the Saviour.

The sermon to which we have been referring commences with a narrative of personal experience which we have much pleasure in quoting. It is most fitting that preachers should narrate their experience for the benefit of their hearers. The error here pointed out is a very common one; it is a subtle form of unbelief, confidence in self rather than in the Spirit, a looking to self rather than to the Spirit dwelling in us, whose operation is thwarted while we look to self.

Luther has well said that the experience of the minister is the best book in his library. I am persuaded it is so, and that God often leads his servants through peculiar states of mind, not so much for their own benefit as for the sake of those to whom they may afterwards minister. It is not long ago since I felt myself when engaged in devotion cold and dead, and in looking into my own heart I saw no ground of comfortable assurance as to my being a possessor of the grace of God: my feelings towards the great Father in heaven were not, as far as I could judge, those of a child: my love towards Jesus Christ for his redemption was almost extinct. I thought over the story of his cross without emotion, and I recalled to my mind the history of his everlasting love without gratitude. My soul was not, as it sometimes is, like the crystal lake, which is ruffled with every passing breath of the breeze, but like some northern sea hardened into iron by the fierce reign of endless winter: the sublime truths of infinite grace stirred not my soul. My heart sank within me for a moment, but only for a moment, for there flashed across me this thought,—"The Holy Spirit can produce within your heart all those emotions you are seeking for, all those desires you fain would feel, all the meltings, and the movings, and the yearnings, and the rejoicings, which are significant of the grace of God." Under the influence of that truth, as in a moment, my deadness and coldness were driven away, and I was filled with adoring love. Then I wondered greatly that the Lord should deign to handle such coarse material as our nature, that he should condescend to work upon such gross spirits, such grovelling minds, such carnal understandings as ours. And when, by faith, I perceived that he could not only there and then give me to feel spiritual life, but could maintain it against all hazards, and perfect it beyond all imperfections, and bring me safe into his eternal kingdom and glory; an act of faith exerted upon the Holy Spirit through the cross of Christ made my soul eager for prayer, and my joy and peace in believing were more than restored to me. Then I said within myself, There may be others in a like case, and especially there may be seeking souls, who, seeing what must be wrought in them before they can hope to be partakers of the eternal rest, may despair that such a work should ever be done, and, looking only to themselves, may be inclined to give up all hope, and conclude that within the pearly gates they can never enter. Perhaps, I thought, if I remind them that "the Spirit also helpeth our infirmities," that Jesus Christ's bequest to us, in virtue of his having gone to heaven, is an Omnipotent One, who can work all our works in us, causing us to will and to do of his own good pleasure,—the thought may encourage their hearts, and enable them to look with restful confidence to him who works all our works in us.

Our sanctification is in our union to the Spirit. On the other supposition, that we are gradually wrought into a holy individuality that may be looked at by itself, apart from the Spirit, as the sculptor gradually makes an image that may be looked at in his absence, we make out a lessening need for the Spirit, so that in time we can dispense with Him. Just the contrary is the truth. There is no holiness except in vital union with God. "Thou only art holy."

says Rev. xv. 4; and the Holy Spirit in us is our only holiness. Thank God that Christians are beginning to discover that the stony heart belongs to the unbeliever, and that the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death!

ASSURANCE.

The Gospel as it is understood by many who profess to be Christians, is a declaration of God's willingness to receive men *on trial*, when they repent and believe, with this encouragement that if they persevere in following Christ till the end of life they shall then receive the forgiveness of their sins and a title to everlasting glory. And it is to them an altogether incredible thing that men should set out in the way of life with the forgiveness of their sins distinctly communicated to them. This seems to them another Gospel altogether, something that men have devised, a royal road to heaven instead of God's narrow path. And they adduce some strong reasons in favour of their own view, and against the idea that assurance of salvation is one of the privileges of the Christian. They say, "It would have a very disastrous effect upon the sinner if he thought that his sins were all pardoned when he believed, and the unqualified favour of God bestowed upon him. Surely, he would be encouraged to take a new start in sin. You take away from him the great incentive to effort. The prize is at the end of the race. If you want to make him careless, indolent, feeble, just tell him that his sins are all forgiven. No, God knows our nature too well to intoxicate us with such a triumph at the very outset, and he is too wise to throw away such power of motive." Under the influence of this strong conviction as to the great peril of immediate forgiveness, they read the Bible, and finding there many exhortations to run the race, many warnings against the danger of falling, much about the prize to be bestowed at the end of our earthly pilgrimage, they conclude that they are certainly right. And many of them attend churches where their own view is maintained in the pulpit, and the doctrine of assurance either ignored or treated as a piece of enthusiasm.

Now it is very true that the Bible exhibits to us a great prize at the end of the Christian course. It says, He that endureth to the end shall be saved. Now is your salvation nearer than when ye believed. Hold fast that thou hast, that no man take thy crown. So run, that ye may obtain. I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of life. Then will the King say, Come, ye blessed of my Father. To others, Depart from me, ye workers of iniquity.

But all this is fully admitted by those who hold the doctrine of assurance. They admit that in a very important sense we are saved by hope, our salvation is yet future; but they understand by this the completion of the work of salvation, when the believer has overcome the oppositions of this world and is passed beyond reach of temptation, the liability to fall, the reach of sorrow, the burden of infirmity. But they deny altogether that it is the forgiveness of sins that is kept in reserve till that final day. They ask that the very chapter (Rom. viii.) in which the apostle speaks of salvation by hope, should be read. It begins with a

clear statement, over and over again repeated, that there is now no condemnation to them who are in Christ, who walk after the Spirit. It says: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together." What we wait for, says the apostle, is the redemption of our body. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Justification is here distinct from glorification: "While we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him." Here present justification is fully taught. "Being justified by faith we have peace with God. We joy in God through Jesus Christ by whom we have now received the atonement" (reconciliation): Rom. v. "We have redemption through his blood, the forgiveness of sins:" Ephes. i. 7. We might fill our columns with passages teaching that he who believes on Jesus has everlasting life, and is passed from death unto life.

Did the Lord Jesus, in the days of his ministry, believe that it would do men harm to let them know that their sins were forgiven? We cannot find a trace of such a feeling. He said distinctly to one and another, the first time they ever came before him, Thy sins be forgiven thee. Of one sinful woman we are told that she loved much because her many sins had been forgiven on the ground of her faith; 'thy faith hath saved thee.' A parallel is drawn between the looking to the brazen serpent for healing, and the looking to Jesus for salvation.

In the Old Testament we hear David saying, 'Blessed is the man whose sins are forgiven;' and again 'There is forgiveness with thee, that thou mayest be feared.' Thus forgiveness leads to the fear of God, and accomplishes what penalties fail to do. Paul writing to the Colossians speaks of them as 'having been forgiven all trespasses:' ii. 13. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them?' What is the Gospel but glad news of satisfaction made for our sins and pardon offered to every creature? All through the Acts what do we find but men awakened to a sense of their need, coming to Christ, and straightway rejoicing in the forgiveness of their sins.

"God offers us in the Gospel a free pardon, it is true; but the individual Christian cannot be sure, till the end of life, that he is a genuine believer." In this case the Christian must be of all men most miserable. Other men are blinded as to the matter at issue and think it of little consequence; suspense is unbearable when it relates to property, reputation, health, friends, but very easily bearable when it relates to our everlasting condition. But the Christian is awakened to the supreme importance of his soul's salvation; the mere possibility of perdition is harrowing, paralyzing; he would be a mad man, knowing what he does of the matter at issue, to find the least pleasure in life or allow his eyes to close in slumber. What an insult to God to admit that a man may know Him and yet be willing to remain ignorant as to whether he is to enjoy the everlasting favour of God or incur his everlasting wrath! There is no peace to the wicked, says the Scrip-

ture; but on this supposition, there is no peace to the righteous. But, thanks be to God, he does not leave his children in doubt as to whether they are his children or the children of wrath. He gives them an earnest; they have the witness of the Spirit witnessing with their spirits that they are the children of God. Do you receive the witness of men when they speak of what they know? the witness of God is greater; God notifies the penitent sinner of his forgiveness not by an angel but by the Holy Spirit: he that believeth on the Son of God hath the witness in himself; he that has not this witness of his own acceptance, may doubt, but it is the privilege of every believer to have it. Do you suppose that the operations of your own heart are so much like those of the Spirit of God that you cannot positively distinguish them? This would be something very like blasphemy.

After all, we fancy the chief difficulty with many is the condition. Except a man forsake all that he hath he cannot be my disciple. True faith in Christ means self-renunciation; renunciation of one's goodness, ability, self-will; a reception of Christ as Lord as well as Saviour. Men do not care to live a thoroughly consecrated life; they have a scheme of religion which embraces the will of Christ in some things, their own will in others; in such a scheme there cannot of course be anything like certainty. But this does not in the least degree alter the case of the believer, who is entitled to say, I know in whom I have believed; not I, but Christ liveth in me; my life is hid with Christ in God. The Good Shepherd says, My sheep know me and I know them.

PROPHETICAL HISTORY.

Napoleon complained that the English never knew when they were beaten. The same thing seems to be true of some of our writers on Prophecy. There is our friend Mr. Heycock, well known in Bombay, who many years ago wrote a book called "The Kings of the East," in which he maintained that the Hon. East India Co. were the kings of the East for whom the river Euphrates was to be dried up. When the Company was extinguished in 1858 and the Government of India directly assumed by Her Majesty, people supposed that a deadly wound had been given to the interpretation and to the interpreter. But, lo and behold! we have a portly volume of about 500 pp. entitled "The Prophetic History of the Church and the World, from the Revelation, Daniel and Ezekiel, compared with and explained by History. By Edwin Heycock, author of 'The Kings of the East.'" The preface is dated January, 1872. In the preface the author says that a part of his scheme would be fully tested by the coming events of 1873. We naturally turn to that portion of the book in which the events of 1873 are anticipated. On page 402 we read:

The sixth and seventh vials appear to be nearly closed. The former will, I anticipate, reach its termination in 1873, when the Jews' land will be liberated from the feeble grasp of the Sultan. The seventh vial will probably be entirely emptied before then. When the power of the Sultan over the Euphratean countries shall be closed, 'the way of the kings of the East' will then be prepared, and, to all appearances at present, the British will be ready to enter upon their appointed task of laying down a railway across those countries to facilitate their communication with their great East Indian empire.

Again on p. 419 A.D. 1873 is spoken of as probably the period when the empire of the Sultan 'shall come to his end and none shall help him.' But Judæa has not been liberated from the Turkish rule; neither have the Euphratean countries; and the Sultan has not come to his end. An overland railway is indeed talked of, but so it has been for many years. We do not however express any dissent from the view propounded that the periods of time mentioned in Daniel xii. are periods of 1260, 1290 and 1335 years, and that in so far as they relate to the Mahomedan sway they may be treated as Hegira years, lunar years of 354 days each. If we mistake not, this view was propounded in the *Bombay Guardian* as long as fifteen or twenty years ago.

Mr. Heycock differs from all others who have speculated about unfulfilled prophecy (so far as we are aware) in locating the site of the New Jerusalem which cometh down from God out of heaven, in Palestine at a distance of about 28 miles from the restored Jerusalem of the Jews. The description in the last two chapters of Revelation must, he says, be regarded as literal. Others who have held the literal view, have supposed that the city would be in the air high overhead of the earthly Jerusalem. Mr. Heycock believes in the rebuilding of the temple in the restored Jerusalem and the offering up of sacrifices, commemorative of the sacrifice made by Jesus on Calvary. The New Jerusalem which, to the ordinary reader, measures 12,000 furlongs in length, breadth, and height, Mr. Heycock regards as containing in all 12,000 square furlongs, which makes it about 13½ miles square. The Sacred City is north-west of the Profane City, and on a map which accompanies the book, the river of the water of life may be seen issuing from the New Jerusalem, flowing eastward 28 miles, then southward to the Dead Sea, while a portion of it finds its way through the Profane City and empties into the Mediterranean. We have often had occasion to admire the extraordinary things evolved from the future by commentators of the Bible who insist upon literalizing everything. A few years ago a Mr. Baxter told us that Louis Napoleon was going with an army to Palestine, and would there be confronted by an army of two myriads of myriads of horsemen sitting on horses with lions' heads, out of whose mouths fire, smoke and brimstone would issue, and whose tails were like serpents; and Louis Napoleon was to take this all as a matter of course and persist in his endeavours to get himself enthroned in the temple of Jerusalem, or something of that sort. One would think that the idea of literality was effectually excluded by the very description given of the New Jerusalem. What in the world can be the meaning of 'pure gold like pure glass,' 'pure gold like transparent glass'? If the substance is transparent it is certainly not gold. One sacred writer says: "Without (the city) are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie," viz. those who are consigned to the lake of fire. They who are written in the Lamb's book of life are in the city. So that the smaller the space you assign to the heavenly Jerusalem, the larger the area of wickedness upon this earth.

A great deal of what has been said and written about the restoration of the Jews would have been unwritten, if writers on

prophecy had given due heed to the fact that the Gospel was first preached to the Jews, and for many years was preached to them only; and almost all that is told us about the privileges of Christians was spoken originally to Jews. The New Testament does not contain two codes, one for Jewish Christians and another for Gentile Christians; but there is a good deal in reprobation of such an idea. "If any man is in Christ (Jew or Gentile) he is a new creature; old things are passed away and all things are become new; and all things are of God." Promises of the Old Testament that seem to belong most exclusively to the Jews, are in the New Testament shown to belong to the Christian. 2 Cor. vi. 16, vii. 1. The river of the water of life is that of which the Christian is now drinking, and which flows from him abroad in the world: John vii. 37-39. (See Rev. iii. 12.) Our Lord took it as a token of great hardness of heart on the part of his disciples when they understood his remark about the leaven of the Pharisees to be literal: Mark vii. 17-21. Mr. Heycock says that the description of the New Jerusalem must be taken literally, because it is the language of an angel explaining what the prophet had seen in a vision. But it happens that the description is not the language of the angel explaining a vision, but the language of John narrating what the angel had shown him, in other words, narrating a vision. And in Rev. i. 1 we see that all contained in this book was shown to John by an angel.

Epitome of News.

SATURDAY, APRIL 25, 1874.

—*Times of India*: "Sir Richard Temple has issued orders for the purchase of ten thousand mules for the famine districts. A regular transport mule train is being established, and animals are being collected from Jullunder to Benares."

—Same; *Calcutta*, 24th: "The *Calcutta*, from Rangoon, laden with 2,400 tons of rice for famine relief, was run into at her moorings in the Hooghly, at nine last night, by the steamer *Galatea*. A huge fissure opened forward and she rapidly filled, and within one hour heeled over and disappeared under the waters. No lives were lost, but the crew had to plunge into the river to catch boats: charts, sextants, binoculars, and a few effects were saved by the seamen, who behaved right well; but stores, clothing, and money went down. The purser, who was ashore, lost the savings of a whole lifetime. The cargo, excepting 200 tons disembarked, was totally destroyed. The *Galatea* was moving across the stream and had plenty of room. She came stern foremost on the *Calcutta*, and dug into her side and steered off. Neither the *Galatea* nor the native boatmen, who would hardly assist the crew, acted heroically. This is the third vessel of the Red Cross line lost within a twelvemonth. The captain was the last man to leave the sinking ship."

—Two more Parsees were yesterday tried for rioting, but were acquitted.

—Dr. Buisson claims to have discovered a perfect cure for hydrophobia in vapour baths heated to 94° Fahrenheit. He cured himself and some 80 patients. Perhaps it would be a good remedy for snake-bites.

—*Bombay Gazette*; London: "A London Cremation Society is being established—an outcome of the recent papers upon cremation by Sir H. Thompson. At present it has not much prospect of success, but there is some likelihood of success attending some similar societies which have been formed at Dresden and Leipzig."

—"A Superintendent of the Famine Relief Works, in a private letter quoted by the *Indian Daily News*, says:—Somewhat there is a rumour that the English have mixed cows' and pigs' fat amongst the rice we sell at the golahs, and in one day the quantity sold fell immensely. If this report gets about, I am afraid it will prove serious, as they will rather starve than buy it if the belief gets a thorough hold upon them."

—*Madras Times*: "Garrison Quarter-Master Serjeant John Butler, who was suffering from hydrophobia, died at the General Hospital on Tuesday."

—"It is with much regret that we announce the death, after a short illness of only two days, of the Rev. A. Clifford Bell, of the Scotch Kirk, Bangalore. He died rather suddenly yesterday evening at seven o'clock. Few men will be more lamented in a circle by no means very narrow. He has been a chaplain on the Scotch establishment in this Presidency for about twelve years; and in his various stations, at Secunderabad, Bellary, Madras, and finally at Bangalore, he won for himself the attachment and esteem of many friends."

MONDAY, APRIL 27.

—*Bombay Gazette*; London: "There is a surplus of three millions and a half sterling over Mr. Lowe's estimate in April last, or, deducting an exceptional receipt of £800,000 on account of Telegraph loans, of £2,700,000. This prodigious result is mainly due to the productiveness of the Excise and Customs, the former having yielded £1,425,000, and the latter £730,000 over Mr. Lowe's estimate. In other words, the wage-earning classes have drunk or consumed in various ways all this excess over the previous year. This is very satisfactory for the revenue, and probably it was pleasant enough to the consumer himself; but how can he be expected to like stinting and enforced temperance now?"

—"At this moment an entire group of Central American States are insolvents or defaulters, and at least thirty millions sterling of good British money are as utterly lost as if they had been flung into the bed of the Atlantic. The black list begins with Mexico; then we come to Honduras, Ecuador, Guatemala, Costa Rica, and Venezuela, to which we may add San Domingo, as adjoining the Continent."

—*Calcutta paper*: "On Monday evening, in Dhurumtolla, a large party were celebrating a marriage, and dancing was being carried on with great zest up to about 11 P.M., when the bridegroom proposed to sing. Some of his guests, however, ordered the band in attendance to play at the same time for a dance. This so affected the bridegroom that he threw himself out of the verandah of the house, a height of about forty feet. He was picked up insensible, and removed to the Medical College Hospital, where, however, he was found to have escaped with a few superficial wounds only, which being dressed, the patient took his leave."

—*Times of India*; Egutpoora: "A Mamlutdar from Bombay came here, and all the people went to worship him at the station, where a boy was injured under the engine wheel. He is in a precarious state, and his legs will have to be amputated."

Has our holy Mamlutdar left Bombay?

—The nineteen Mahomedans accused of rioting, February 15th, were tried on Saturday, and four of them were sentenced to two months' imprisonment. The rest were acquitted.

—*Indian Statesman*; Paris: "An old upholsterer was barbarously murdered some months ago in his apartment: he was found with his skull open, the neck severed with a razor, and a mattress over the remains. The murderer carried off money and railway scrip. He has just been arrested, and has made a full confession. After the crime he entered a restaurant, ordered oysters, and found a clot of his victim's blood had dropped on them; he rose, and took the train to Brussels, disposed of the scrip, but the old man with his cleft skull haunted him; he believed it interposed in all his doings; was the first to occupy his chair, his pillow; when he washed, he imagined it was in the old man's blood; it was only his figure he saw at the theatre; he tried to read, but he felt he was ever perusing an account of the crime; every poster he concluded to be a reward for his apprehension; in no manner could he shake Banquo off."

—"The Administration Report on the Indian Telegraph Department for 1872-73 shows that the total number of messages of all kinds transmitted during the year was 726,341, against 702,706 in the previous year, and the payments received amounted to Rs. 17,27,600 against Rs. 16,00,383."

—Palm Sunday at St. Alban's (Mr. Mackonochie's): "Each of the clergy and choir being furnished with a large palm varying from four to six feet in length, the procession commenced its march singing the hymn 'Glory, laud, and honour,' from the 'Hymnal Noted.' First came

the incense-bearer, censuring the people as he passed; next the veiled crucifix, carried by a man who was attended on either side by a boy with scarlet cassock and scarlet skull-cap, bearing a large lighted candle, and following came the choristers and clergy, those who were to officiate at the mass wearing vestments of purple and gold with birettas. Mr. Stanton, Mr. Mackonochie, and the celebrant, whose cope was held up by two acolytes, closed the procession. The effect was most strange, as bearded men, close-shaven priests, and little chorister boys all came marching past, some shouldering their palms musket-wise, others holding them aloft, while others again seemed to be almost alive to the ridiculous appearance they presented. The service then proceeded in the usual way."

—*Friend of India*: "The sensuality which lies at the basis of Mahomedanism, side by side with the great truth of the unity of God, appears painfully in the Mahomedan Literary Society's protest to the Government of Bengal against the enlightened Maharaja of Vizianagram's Bill to fix the uniform age of majority in India at eighteen. This society, which professes to represent the more advanced portion of the community, and of which a late member of the Bengal Council is Secretary, declares, in terms too plain to be quoted here, that sexual license alone regulates the period of majority, that it may be so early as eleven, and that it cannot be later than fifteen, and that the Hindoo Reformer's Bill would interfere with the 'religion' of the Mahomedans."

—During a recent car-festival at Nunjengode, Mysore, an old woman was killed and several others were injured. At another place, while a similar performance was going on, one man was killed and five were severely wounded; and at a third village a poor woman was crushed to death in the rush made to receive the rice and sugar distributed by the priests."

—"The tunnelling of the St. Gothard promises to be a greater work than that of the Cenis, being 2,800 yards longer. The work, which is to be finished in 1880, has made a fair start at both ends, and is proceeding at a rate which is likely to quicken as science is more and more applied to it. Italy is already connected with the world beyond the Alps by no fewer than four railroads—those over the *Simmering* and the *Brenner* passes, the Mont Cenis line, and that along the Ravier coast from Nice to Genoa. But it is cut off from all important direct commerce with Switzerland, Western Germany, and Belgium, and the St. Gothard line will open all these to Italian enterprise, the traffic passing from them through it being distributed from Bellinzona, on the Italian side, by four branches leading respectively towards Venice, Bologna, Genoa, and Turin. The use of dynamite in place of gunpowder is described as one of the greatest improvements yet introduced in this description of work, since it allows a large saving both of time and money as compared to the older explosive. But there are various modifications in the air-supply machinery lately introduced which add to the comfort and safety with which the work is carried on."

TUESDAY, APRIL 28.

—*Bombay Gazette*: "A very large meeting of the Roman Catholic community took place at St. Xavier's College on Sunday last, to frame a congratulatory address to His Holiness the Pope on his having attained his 83rd year, and also to express sympathy with his recent trials. The chair was taken by Bishop Meurin, and speeches were made by Dr. Dallas, Mr. Coghian (Judge of Tanna), Mr. M. Quadros, Dr. Fonseca, Dr. Leiter, and Bishop Meurin. There was great demonstrative feeling in all the speeches against the treatment of Catholics and Jesuits on the Continent."

—"The idea of a jail in some of the native states may be exemplified by Jeypore, which is said to be the best jail under native management in Rajpootana. Here lunatics, along with prisoners, are 'confined by that most simple of all methods, a long chain to the leg.' At Bhurtpoor lunatics are similarly seen among the prisoners, and last year most of the prisoners were liberated on the occasion of the birth of a son to the Chief! At Kotah the prisoners are taken out to beg in the streets—a simple way of relieving a state from having to support its criminals! In Jodhpoor Jail, we are told, 'there is a crowded if not "happy" family of human beings, dogs, cats pigeons, and rats, all wallowing in the dirt'—just what the Pinjrapole would look like if it were turned into a jail. Strange to say, Dr. Moore

mentions that there is no matter in which the native durbars are more jealous of interference than in the matter of their jails, and any attempt at supervision by a British official would result in the door being closed."

—The *Englishman* says: "The introduction of task-work on the relief works has resulted in the immediate defection of a very considerable proportion of the labourers, thus fully confirming what we said some days since of the mistake of accepting the numbers employed as a criterion of the severity of the scarcity."

—*Bombay Gazette*; Malabar: "In these parts there is a peripatetic Hindu priest calling himself the 'teacher of the world,' who is much revered, by the priest-ridden Hindoos of Malabar, and who lives upon the fat of the land. This *Loga Guru* has taken his name after one of the old Sanscrit writers of the soil, Sunkara Charriar, and is himself the author of certain commentaries on the *Vedas*. Esteemed as a profound scholar in the *Vedas* and *Shastrums*, and held in veneration by the people, he moves about the district of Malabar and the Travancore and Cochin States like a prince: his men and retinue are fed gratuitously wherever he may be, and his own income does not fall short of 100 or 200 rupees per day. His power to throw a Hindoo out of caste is unquestionable. Thus all men respect him and offer him presents and money. On the occasion of a recent visit to the Maharajah of Travancore, Sunkara Charriar, the *Loga Guru*, or 'the teacher of the world,' was presented by His Highness with a heavy purse (30,000 rupees), and received the homage of all Travancore, installed in the pagoda which the Maharajah supports at Trevandrum. The *Loga Guru* is almost a deified Brahmin in the mind of the Travancore ruler, and has the power of confirming the caste transformation which the latter had some time ago undergone by passing through the bowels of a golden cow. That transformation has been accordingly confirmed, and His Highness of Travancore is no longer a small caste man, but a veritable Brahmin, thanks to the golden cow, the *Loga Guru*, and all live cows that had supplied the dung for the ceremonies of transformation. And the great 'teacher of the world' has been made richer by 30,000 rupees for his good offices to the Maharajah. This Sunkara Charriar is at present in the southern division of Travancore, where he rules the people as no Brahminical priest had ruled before him. Now, there is as learned a man as the *Loga Guru* in Southern Travancore, who has unfortunately happened to differ from him on the interpretation of a portion of the *Vedas*, and on the head of this learned man the teacher of the world has fulminated his curse."

WEDNESDAY, APRIL 29.

—*Bombay Gazette*: "We publish elsewhere a Minute by Sir Richard Temple, K.C.S.I., upon the Durbunga Railway, which was opened on the 17th instant. Sir Richard, having inspected the line, remarks upon the skill and promptitude with which the undertaking has been carried out. The distance is 53 miles, besides sidings, and the whole has been completed in an equal number of days. Three considerable streams have been bridged, and the operations have been conducted during one of the most inclement seasons of the year, and from these facts it will be apparent that no ordinary exertion was required to bring the work to a successful issue. The control of the work was entrusted to Major Stanton, R.E., the Engineer-in-Chief, and to his energy and perseverance the success is mainly due. The 32nd Regiment of Pioneers and the 5th and 6th Companies of Sappers have been employed in the execution of the work, and Sir Richard Temple particularly notes the efficiency and devotion displayed by these troops, which he believes will be found worthy of the approbation of their military superiors."

—Same; London, 4th April: "Sir Garnet Wolseley has reaped a rich crop of laurels and rewards. He has received a baronetcy, a pension of £1,000 a year for three lives, the Grand Cross of St. Michael and St. George, the Knight Commandership of the Bath, the thanks of Parliament, the rank of Major-General, and the Inspectorship of Reserve Forces. On dit that he will succeed Lord Napier of Magdala in the supreme command of India. From motives of delicacy not explained, he declined the Grand Cross of the Bath."

—A Hindoo clerk in the Port Trust Department yesterday shot himself through the body, in a fit of depression.

—*Times of India*; Kaira: "At Vusso, a Guicowari territory four or five miles from this place,

a murder was committed the day before yesterday of a *Shravak*, named Veerchand, the only son of his father, young in age, strong in health, and very agreeable in manners. Loaded with ornaments—the most costly that ever caught the eye of a Koonbee—this unhappy young man went out in search of a horse to carry him to a temple newly repaired, to attend the ceremony which was being performed there, but, as ill-luck would have it, he fell in with Tarachand, another *Shravak*, and a next-door neighbour of the unhappy victim. Tarachand and a Koonbee persuaded Veerchand, on some pretence or other, to enter the house of the former, and there brutally murdered him and flung his body out of a back window. Happily Tarachand and the Koonbee have been arrested, and await their trial."

THURSDAY, APRIL 30.

—*Evangelical Christendom*: "The startling intelligence is reported by the Boston (U.S.) *Congregationalist* of the assassination of the Rev. J. L. Stephens, in Ahualulco, Mexico, March 2; and it is added that his body was horribly mutilated. The news is sent from Guadalajara, March 4, by the Rev. D. F. Watkins, who, with Mr. Stephens, graduated in the first class of the Pacific Theological Seminary in California a year ago last summer, and went to Mexico in behalf of the work of the American Board the following November. Guadalajara is in Central Mexico, and the largest city in the country next to the capital. In November last Mr. Stephens went to Ahualulco, a town of 5,000 people, about 90 miles distant, and found the people hungry for the Gospel, though the priests immediately instigated opposition, which took the form of threats, throwing stones, and other demonstrations of violence. The Mexican authorities were heartily in sympathy with the missionaries, however; and a letter received in Boston from Mr. Stephens on the same morning with the news of his death by telegraph, and dated December 31, says that he slept 'as safely as in California.' The Rev. D. F. Watkins has also encountered some opposition and threats of violence, but no special apprehension is felt for his safety. Thus another zealous and devoted Christian labourer has been struck down, and at the instigation of those who claim to be the only true disciples of Christ."

—Notice appears to-day of the death of Mr. James Taylor, who came out in 1848 to establish the bookselling house of Smith, Taylor, and Co., was editor of the *Bombay Quarterly Review*, editor of the *Bombay Gazette*, Secretary of the Chamber of Commerce, Registrar of the University, Editor of the *Bombay Saturday Review*, and lastly Sheriff of Bombay. He was held in high esteem in the community generally. He was aged 57.

—April 1st, 1873, there were 15,705 miles of telegraph at work in India.

—Mr. George Taylor has been appointed Sheriff in the place of Mr. James Taylor.

—*Bombay Gazette*; Mahabaleshwar: "Themudhwallas (honey-hunters), when they have found out a bee-swarm and a settlement of these industrious insects, fire the jungle all round. The bees are thus thrown into the greatest consternation and fly about until they are utterly consumed. For the sake of 15 or 20 lbs. of honey, hundreds of acres of grass, with young trees, underwood, and sometimes the stately lords of the forest, are often destroyed. The fire, however, is often not strong enough to more than clear the large timber. Such wholesale destruction for such a very small gain is disgraceful, and ought to be severely punished."

—A timepiece and purse and eulogistic address have been presented to the Reverend 'Father' Gilder, of Holy Trinity Church.

—"At Agra, at mid-day, on the 23th instant, a number of stacks of thatching grass near the Baptist Christian village took fire. The wind was high, and the fire spread rapidly; the huts in the village were next consumed, and a large bungalow, one of the finest in the station, occupied by Miss Alexander, who superintends the teaching of the native Christian school, was then enveloped in the flames. The bungalow has been completely destroyed, as also nearly the whole of the furniture, out-houses, &c. The native Christian village has been quite burnt down, and the people rendered homeless. H. M.'s 59th assisted in trying to stay the progress of the conflagration, but everything was dry, and very little water could be had for the fire-engines. The premises are still burning."

—London, April 10: *Obituary of the Week*:—The Dowager Duchess of Leeds; Sir H. Oglander; W. von Kaulbach, the celebrated German painter; B. Taylor, Esq., late Ben. C.S.; Lieut.-Col. F. W.

Lambert, Ben. Ret.: Col. J. E. Maulesly, Mad. Ret.; J. McLennan, M.D., Physician-General, Bo. Ret.; J. C. Sanders, Esq., late Solicitor to the Government of India; Lieut.-Col. J. Dixon, late Gren. Guards; Lieut.-Col. J. Goate, late 35th Regt.; P. Storr, late E.I.C.S.; Rear-Admiral Syer; J. J. Tuck, Esq., D.L. and J.P. for Norfolk and Suffolk; Surg.-Major J. Wyatt, C.B., Coldstreams.

FRIDAY, MAY 1.

—It is proposed that the Municipality should support the Town Band. We hope that when they have taken this step they will take another and suppress the Native music, or confine the enjoyment of it to sequestered spots.

—The *Delhi*, with the next English mails, left Aden for Bombay, Wednesday, at 1 p.m.

—“The new line of rail that will connect Tanjore directly with Madras has at length been taken in hand: two engineers have arrived, who are now busily engaged in making the necessary survey.”

—The *Euphrates* has risen six feet above its ordinary level.

—Lord Radstock is now in St. Petersburg, preaching the Gospel. A Russian paper says: “The ladies of the nobility daily send him dozens of invitations to religious conferences, go in crowds to hear his sermons in the American church, and sing English psalms with him in his own language.”

—Deaths last week, 339.

—Expenses of Indo-British Institution last year Rs. 10,772; receipts Rs. 8,043. Number of children 52, of whom one-fourth are entirely supported from the school funds. The Government Inspector reports favourably.

—The *Indian Statesman* has a telegram from Durbhungah announcing a hailstorm and rain.

—The same with reference to Mr. Melvill's exclusion from the Civil Service: “Even had Government been disposed to overlook Mr. Melvill's proceedings, it would have found itself powerless to so act. The society of the little station at which Mr. Melvill had his head-quarters formally reported him to the Punjab Government, alleging against him certain improprieties: and it may be that but for that report Mr. Melvill would not have become a convert to a creed one of whose sanctioned practices is polygamy.”

Selections.

“THE BOOK OF THE MISSION.”

Our readers cannot fail to have noticed the large space given recently, from time to time, in our “Ecclesiastical Intelligence,” to the subject of the Confessional. Perhaps some of them may have thought that too much emphasis was thus laid upon a subject which ought rather to be dealt with by the strong hand of authority, if it ever became obtrusive in this Diocese. The reception lately accorded to a constitutional effort to procure for Indian Congregations the protection of their chief Pastor has, however, made it abundantly evident that false teaching is to be resisted only by reiterated and incessant exposure of its untruth and of the methods it employs. Wisely or unwisely, we do not now inquire which, the decision is practically announced that, while ecclesiastical order shall be preserved by the force of authority, religious truth must survive as best it may under a generally unrestrained struggle of opinions. It is difficult indeed, for any authority, to draw the tortuous line which shall separate in religious teaching the doctrine wholesome from the doctrine hurtful—to say of any line of fairly orthodox teaching embodied in speech or ritual, “there are no tones of mind, no casts of spirit, morbid or otherwise, that shall find here appropriate food.” In a modified sense, we are prepared to admit that, in the form in which even truths may be presented to the mind, the familiar proverb has to be recognised, “What is one man's meat is another man's poison.” But we do maintain that there are questions of truth and error where the line of separation runs clear and distinct. In such a case, whatever authority may judge it wise to do or to abstain from doing, every one who loves God's truth and believes in the absolute necessity of maintaining its purity will do what in him lies to warn men of the evil, and to teach the good. Our protection against false teaching must be, under God's blessing, in the dissemination of sound views and the exposure of error; and the absence of other protection lays upon us

an additional obligation to have recourse to this. This must be our justification for insisting so much on the error of the Confessional system; by quoting the opinions of our Bishops at home. That we have not, in so doing, over-estimated our danger here has become sadly apparent by the recent circulation in this diocese of a treatise or manual in support of this pernicious system.

We know not at whose invitation, or on whose responsibility, the experiment has been made; nor are we in a position to judge of the value of the enterprise; we merely share with our readers the general information that a ‘Missioner’ of the Society of St. John has commenced operations in this diocese, and that the burden of his preaching has been the ‘Confessional.’ The little book we refer to embodies, we suppose, his position on this subject. It is called *The Book of the Mission*, edited by the Society of St. John the Evangelist at Cowley, S. John, Oxford. It is decorated with a cross, and bears upon its face an invitation to “attend daily and bring your friends.” It is plainly the manual of the Mission, the summary of the Mission sermons, the statement of the Mission object,—a fair test by which the Mission might have been judged beforehand, and welcomed or rejected by the responsible persons.

As was very happily pointed out by Mr. Garbett of Surbiton, in an article transferred to these pages, there is much to welcome with great thankfulness in the preaching of many advanced or ultra churchmen. A vivid, loving exhibition of the mercy of God in Christ characterizes many of their sermons; and therein we may well rejoice and be thankful. Nay more, one trembles to impede in any way the progress or the power of men who preach Christ and Him crucified. On the other hand, it has sadly to be recognized that there is joined with all this truth dangerous error, all the more dangerous because of the shelter thus afforded it. Nothing remains but to ‘take forth the precious from the vile,’ and, while honouring all truth, to unmask as well as we may all falsehood.

This admixture of good and evil is present in the manual before us. It has excellencies to be commended, which we gladly acknowledge in the first instance. The reply to the question, *what is a mission?* with which it opens is admirable in its way.

“A mission is a special call from God.—It is a call to the sinner. ‘Awake thou that sleepest! Repent, for the kingdom of heaven is at hand.’ It is a call to the righteous, ‘Prepare to meet thy God.’”

“A mission is a time of special grace.—Thousands are praying for your soul. Jesus opens His arms to you, angels watch anxiously to see what you will do, whether you will cast yourself before Him or turn away. The churches are open. Sinners are weeping for their sins. Why do not you? Perishing sinners are crying to Jesus for help. Why do not you? Converted sinners are resolving to give up sin. Why do not you? Contrite sinners are cleansed in Jesus' blood. Why not you? Absolved sinners are to-day set free from the bonds of sin. Why not you? Believing sinners are joining the pilgrims bound to heaven. Why not you?”

We might quote many more such passages throughout the book, but it is enough to acknowledge that they are there. Much earnestness, much truth will be found in it, much more than has been the wont in publications boasting a church character in times past. In fact, both in style and expression there is much which would but a few years back have been denounced as fanatical and methodistic. This is, however, what we have a right to look for. It ought not to need special comment. What ought not to be found in a Church of England manual is what now concerns us.

And this, the erroneous teaching, runs through all the book, introduced side by side, with precious truth without support or comment, or attempted proof, which is worse than none. Thus in p. 6 we read:—

“If you cannot answer the questions put by unbelievers or heretics, refer them to the clergy, and say ‘I believe in the Holy Catholic Church and whatever she has taught’ and do not be disturbed because there may arise many difficulties in controversy which you cannot answer. ‘Only believe.’”

One blow suffices to sweep away the Right of Private Judgment bought by the life-blood of our fathers; and we are handed over blindfold to any error which may claim Church authority. Next comes Tradition:

“We must hold firmly to the apostolic tradition,

which teaches us the Creed, the observance of Sunday, Friday, and of the Feasts and Fasts of the year, how to administer the Sacraments, who are able to receive them, what is the canon of Holy Scripture, how we are to understand it, &c. ‘Brethren, stand fast, and hold the traditions which you have been taught.’ (2 Thess. iii. 15.)

We are told that the “best person to pray with is the Priest;” and, strangely enough, the reason assigned is, “for when two or three are gathered together in Christ's name Christ Himself is in the midst of them.” We are instructed to pray for “all the faithful, living and departed.” Fifteen clauses are selected from the Apostles' Creed and called “mysteries.” To this is added, after the form of a medical prescription, directions for the use of these:—

“A useful sort of prayer is to take each of the mysteries in turn—meditate on it for a minute—then say the ‘Our Father,’ for grace to profit by it—then the ‘Glory be to the Father,’ &c., as a thanksgiving for it. Then treat the next mystery the same way, and so through the fifteen.”

Further on, we find a “list of sins for self-examination,” amongst which, as equally familiar with any other, is noted “an untrue confession.” Then follow *sins against the Church's Precepts*, and among these, “not observing the fasts of the Church.” After this come *sins of scandal*, *sins against self and fellow-men*, and here, under the heading *Lust* occur expressions which we believe the father and mother of every Christian family will pronounce utterly odious. By what perversion of mind clergymen bring themselves to think that they can teach holiness by suggesting uncleanness, it is beyond our present purpose to inquire. That such a perversion does possess the advocates of the Confessional is notorious, and is here again illustrated, and that, in language which we forbear to quote. The hideous list of sins extends over four pages, and then follows the meaning of the whole Confession. It is, as a preparation for confession this miserable self-examination is to be held; and it is only part of the policy of the book that this is not asserted. It is quietly assumed that the whole is Church of England discipline, which need surprise no one.

The chapter on confession begins with a text from the Apocrypha, “Be not ashamed to confess thy sins” (Ecclus. iv. 26). It is curious to note here, in passing, that the continuation of this text in the Douay version of the Bible runs thus: “but submit not thyself to every man for sin.” And, evidently with the desire to teach that this bears upon the choice of a confessor, we are referred by way of comment to the sixth verse of the following chapter: “Be in peace with many, but let one of a thousand be thy counsellor.” To continue our quotation, however, after this happy text we read:—

“How to make a good Confession.

“1. Ask God to help you, for you cannot do it without His grace.

“2. Determine not to keep back anything.

“3. Take care to be plain and simple; and if you find it difficult ask the Priest to help you.”

And that every pure-minded person will find it difficult, and what shameful help the Priest is prepared to give, the previous pages have already suggested. Here is the “Priest's” book and this is his help!

“4. If you doubt whether anything you have done was sinful, ask the Priest.

“5. Keep to the point, and remember you have to confess *your own* sins, not the sins of other people.

“6. Make your confession as if it were your last, and you were going to die to-night.

“7. Hear God speaking to you through the Priest.”

Next follows a *form of confession*.

“In the Name of the Father, and of the Son, and of the Holy Ghost, I confess to God Almighty, and to all the company of heaven, and to you, my Father, that I have sinned very much in thought, word, and deed, by my fault, my own fault, my own great fault.

“[Then tell the Priest your sins.]

“I am truly sorry for these and all other sins which I cannot now remember, I firmly purpose amendment, and I pray God to pardon me, and you, my Father, to give me penance, counsel, and absolution.”

We have then “Prayers before and after Confession”; instructions on “Restitution,” “Reconciliation,” “Baptism,” and “the Sign of the Cross.” Of this last we are told in the same authoritative manner that it is used—“1. At certain times in Divine service. 2. At private prayer and at

grace before and after meals. 3. To drive away temptation." Doubtless, this is part of the "Church tradition," which is to be obeyed without inquiry. We are not told, however, who uses the sign of the cross, nor on what authority.

We have next "Confirmation," "The Blessed Sacrament of the Altar," "The four Objects of the Holy Sacrifice," and "Rules for Communicants." It is needless to dwell upon these and the following chapters, the character of the teaching on such points is as might be expected from the previous pages. We shall quote but one more paragraph. It is under the heading "Vocation."

"Again, it is for the honour of our Lord and the good of the Church that there should be communities of men and of women separated from earthly ties in order to serve Him without distraction (1 Cor. vii.). If you are unmarried, it is right to remember this, and to consider whether God may not call you to this especially blessed life."

We decline altogether, at present, to discuss the doctrines here taught. That they are foreign to the Reformed Church of England has been proved in those many extracts which we have given from the charges and sermons of Church authorities at home. They belong to the un-Reformed Church, and they will be found sufficiently dealt with in any good book on the *Romish Controversy*.

Our present purpose is to set people upon their guard, and to add our humble protest against a mischief which is strangely suffered to creep into the diocese. It ought to be made apparent to every reader of the book that there is falsehood in the face of it. The quiet assumption throughout that there is such a thing as Confession, *in the sense intended*, as an unquestioned part of Church life, is a false assumption. And heads of families ought to be warned against admitting into their homes a book which, under the guise of religion, suggests iniquity. There is nothing in our Prayer-book which gives any colour for such a treatment of the disciple as that here assumed to be the normal and fit treatment. We ask all who imagine that there is, to contrast with the shameful words of this book the sweet clear phrase of the Church of England Catechism, "my duty is ... to keep my body in temperance, soberness, and chastity."

We have discharged a painful duty in drawing attention to this matter, a duty which we believe ought never to have been forced on us. Some one, we know not who, has opened the door of the diocese to this pernicious teaching, and left us to strive against it as we may. We have, therefore, no alternative left than to set it forth as unholy, unscriptural, and disloyal to the Church it pretends to revere.—*Calcutta Christian Intelligencer*.

WHAT IS DOING PRIVATELY BY INDIVIDUALS.

It is a pleasing thing to know that there are meetings being held in private houses, both by wealthy citizens and working men, in order to instruct and strengthen the young converts. The following will give our readers some idea of what is done by a plain man to advance souls in the knowledge of Christ:—

It has been my privilege during this special season of grace to converse with nearly one hundred anxious souls, and point them to the Lamb of God who was made sin for us, who knew no sin. And many, while Christ Jesus was held up, were enabled to look by faith to Jesus as revealed in the Scriptures and live, and left the hall resolving to live for the glory of God who hath loved them, and sent His Son to die in their stead. Through the kindness of a gentleman in this city, I have been enabled to distribute such books as "The Blood of Jesus," "God's Way of Peace," and "Precious Truths" for every one among those recently brought to the Saviour. And besides visiting them at their own homes, I have invited them to my house to get quiet personal conversation about divine things.

Three weeks ago I had a party of fifteen around my own table at tea, all of whom professed to have been brought to Jesus during the last two months. We spent three hours in singing praise to the God of our salvation, praying for more grace, and reading the Scriptures. Such a meeting I never had before. I could not but ask, If this meeting is so blessed, what must heaven be?

Two weeks ago I had a second meeting similar to the first; about twenty others who had also shared in the blessing were present. And a few days ago I had our third gathering of the Lord's

lambs and sheep; about the same number were present, and, best of all, we had the presence of the Lord himself, and have had special tokens of His love in a most remarkable way.

The work continues to go forward, for we, along with many others, are meeting with anxious souls every night, and directing them to the true source of safety and peace. *Br. Evangelist.* J. B.

USEFULNESS OF YOUNG CONVERTS.

MY DEAR SIR,—Your accounts of "these wonderful gatherings" must be necessarily brief. On that account I am anxious that what I said on the benefit of an early and decided testimony for Christ should be more fully recorded. Personal experience tells me that an out-and-out confession, when we have chosen Christ for our Lord and Master, *saves us from the friendship of the enemies of Christ, and much temptation to compromise our convictions.* The case I referred to was a most signal instance of the sovereignty of God and the benefit of decision. The young man I spoke of was a leader in wickedness, and (as his father told me) the grief of his relations and friends. Having wandered to an adjoining village, he soon was awakened to concern, and returned a "new man" in Christ Jesus. His desire to testify his love to Christ was so great that, having assembled a company of thirty or forty in his father's house, he spoke of the love of Christ, and engaged in prayer, in a manner that affected all present. The fire was kindled, and spread till nights and days were spent in prayer, and the whole place awakened. It spread to other places, and the pleasing fruit of a real work of grace remains to this day. In the blessed work now so manifest in Edinburgh, while there is much to call forth the gratitude and love of the people of God, there is also much to awaken their anxious concern regarding those recently converted. Their usefulness in the Church of God will depend on the care with which they are nurtured. If they keep close to the study of God's Word, seeking the guidance of the Spirit of Truth, they will become useful, as well as burning lights; but if they are nourished with what this or that one has written, they will have a spiritual constitution formed after the model of such men, while their freedom will be cramped, and their new life frozen into the dead formality of modern sects. It is a good thing that the heart be established with grace and not with meats, which have not profited them that have been occupied therein. Above all, it would be well if they realized their true position, so as to call no man master, but wait on God for guidance and light.

Br. Evangelist.

A. MACKENZIE.

THE CRUSADE AGAINST RUM.

The women's campaign against the liquor traffic is succeeding beyond the anticipation of its warmest supporters. A large number of new organizations have been effected during the week, and the victories already won are too numerous to be chronicled in detail. The movement is not limited to Ohio and Indiana; it is extending east, west, north, and south. It now seems probable that before the close of another week it will have been inaugurated in some of the largest cities of the country. Why not?

The general course pursued by the ladies does not differ much from that already described in our columns. They assemble for prayer, and then, in solemn, earnest, confident procession, move out to the various places where liquor is sold, and entreat the proprietors to stop their work of sin and ruin, and aid them in their work of reform. If successful, they go on their way rejoicing. If not, they "stay" to sing and pray and plead. In many places the men and most of the congregations represented by the women remain congregated to pray for success, while the wives, mothers, and daughters go out to storm the enemy's fortress. The bells of the churches are rung in the intervals of prayer, and the whole people become impressed with the exciting and potent fact that the campaign has God in it, and that it means success.

Hundreds of liquor-dealers have yielded under the pressure—some readily, others reluctantly and only after the inauguration of a thorough siege. Not a few of the "converted dealers" have joined energetically in helping on the good work. In one town where the dealers issued a placard peremptorily ordering the ladies away, and threatening them with a suit for damages for interfering with their business, the ladies responded, announcing as their watchwords, "Peace, persuasion, prayer,"

and asking that their reply might be received in the kindly manner in which they dictated it. They said:

"Gentlemen, you threaten us. We answer in the kindness of our hearts. You warn us to cease praying and singing in the vicinity of your saloons, because, as you suggest, it causes a loss of money to you. Permit us to answer by saying that it is you who are destroying our property, consuming our resources, interfering with our peace, sapping our health, blocking up our sidewalks and streets with your drunken men, and putting us to tens of thousands of dollars' expense to restrain and punish the criminals you make."

The response was successful; its kindness and earnestness conquered the foe. Whole towns have been cleared of the traffic. There is rejoicing in the army of attack.—*Christian Advocate* (New York).

Miscellany.

The *Christian*, March 26: Our expectations of the special meetings at King's Cross were very large, but the Lord has done for us far more than we asked or thought. They were held in the afternoon and evening of each day, March 1 to 14. We began at Timbridge Chapel on Monday afternoon. Rev. W. E. Boardman, Mr. Pearsall Smith, Mr. Henry Varley, Rev. J. Fleming, and many other dear brethren, have taken part in the meetings.

In every gathering the main topics pressed on our attention have been "Entire Consecration to God, and full trust in Jesus to save his people from sinning." Day after day the congregation increased, the interest deepened; the Holy Spirit wrought mightily, believers consecrated themselves to the Lord; very many sinners were convinced of sin, and trusted Jesus for pardon, and towards the end of the first week we all felt the meetings must be continued another seven days. As the hand of the Lord was with us at the beginning, it was still more manifested towards the close of the services. Never in the eleven years of my ministry have I felt the presence of God, nor seen such earnest, solemn audiences, as during these meetings.

Many will ask, "Have these brethren been preaching any new doctrine? What is it that has caused such intense interest day after day? What is this 'higher Christian life' so continually spoken of in these days?" Many have come to the meetings honestly and strongly opposed to the supposed teaching of our friends, Mr. Boardman and Mr. Pearsall Smith, and have afterwards blessed God that ever they heard their lessons. Not a few ministers have come deeply prejudiced, and gone away rejoicing in the blessing received. Hundreds of Christians feel that they have been helped in the Christian life as never before.

In reference to the doctrinal teaching, I will confidently assert that nothing was taught which is not habitually instilled by every evangelical minister the world over. Nothing at all new; yet there is a *definiteness* and an *incisiveness* which, I must confess, had been wanting in my own ministrations. The Lord's people have been brought face to face with the claims of Jesus to their *entire being*—to their service, their property, their will, their *ALL*. Were we wholly devoted to the Lord? If we thought we were, we were exhorted to search ourselves, and ask the Lord to search us, that we might know whether our *ALL* was on his altar. Alas for us! many of us, under this renewed searching of the Spirit, found we had almost unconsciously slid back from that *entireness* of consecration to the Lord which had once been our happy condition. Many dear brethren in the ministry had to confess before the Lord that their self-renunciation was not so thorough as they longed for it to be. Church officers, and many who were looked up to and reckoned eminently devoted to the service of God, lamented that they were not *wholly* the Lord's. How few there were in our first meetings who could say, "I live; yet not I, but Christ liveth in me!" Then we were exhorted to yield ourselves, spirit, soul, and body, *wholly* to the Lord—to do it *at once*.

We little thought there was so much in our lives to be altered, if we would be as those who reckon themselves dead to sin, and alive to righteousness. But the Lord was there, and his people cried unto Him to give them grace to leave all for Jesus. One earnest Christian came to the meetings for several days with a sad face, and when asked if all was on the altar, said, "No, no." But

one night he rose in the meeting, and publicly stated that he had been ill at ease, because of a lucrative position he held, which he felt to be wrong for a follower of Jesus to occupy. All the week this had kept him from entire surrender, but now he gave it up, and felt the Lord smiled upon him. At first the fear of yielding oneself entirely to the will of God, the dread of the cost of giving up all for Jesus, kept many from instant decision, but the Lord revealed Himself as a loving Father, first giving to his children something in Christ better than the sacrifice He called for. Jesus pleaded for the whole heart, assuring them that his yoke was easy and his burden light. The Holy Spirit strove with them, and sweetly made them willing to yield all to Jesus.

But we have not only seen believers dedicating themselves wholly to the Lord. Along with this we have learned to claim Jesus as our Keeper, our Saviour from sin, as never before. Many a child of God can remember how the vows of the Lord have been upon him, and he has again and again renewed his covenant with God, and always signally failed in living a life of entire consecration. Oh how earnestly did we ask the Lord, and search his Word, to find out a way by which we might be preserved in unbroken communion and abiding rest in Christ. Might we not be "sanctified wholly?" and then preserved "blameless unto the coming of our Lord?" Was there a way in which, under every circumstance, and in every temptation, we might abide in Christ? At our after-meetings, men of God, with tears, confessed their failures and cried unto God, their strength and their salvation, to be saved from sinning. Our dear brethren pointed out to us the cause of failure, and the secret of victory. Instead of trusting in Jesus, we had fought, and watched, and prayed, and served, in our own strength. In so far as we trusted Jesus to keep us, He had done so, but when we got away from Him, all was failure. He would keep us in perfect peace if our minds were stayed on Him. He could keep us watchful, prayerful, rejoicing always. He could give us the victory always. As far as we would trust Him, He would keep us abiding in Him. There was nothing new in this; we had often heard it all before, but it came with the light and power of the Spirit of God into our understandings.

It is early yet to speak of the effects of a life of consecration upon the ungodly. Anyone, however, may foretell that, if the Lord's people walk with Him in the light, the ungodly must be won to Christ. In these meetings the unconverted have been fairly broken down by the peace and joy manifested in the very faces of the Christians, and numbers are already converted. We have never beheld such brotherly love, such joy and peace, such hungering after God, such kindness, such prayerfulness. Oh that such a revival might be given to all our congregations. Ministers, after attending these meetings, have preached with power unknown before; their congregations have wept before the Lord; sinners have risen up during Sabbath evening services crying, "God be merciful to me a sinner!" Sabbath school teachers have been endued with power for service. Oh that I could give a faint conception of the goodness of God in these meetings.

Surely ere long these Christians, baptized with the Holy Ghost, will bring multitudes to the dear Saviour. I could give many instances of marvellous conversions already come to my notice, but my space is gone. My dear reader, perhaps you are an earnest worker, and owned of the Lord in soul-winning, will you suffer me to ask you one or two of the questions put so pointedly to us in these meetings—

Are you wholly consecrated to God now?
Is Jesus keeping you from sinning to-day?
Have you abiding rest in Jesus?

Our dear friend, Mr. Mayers, who frequently joins Mr. Pearsall Smith in his "consecration meetings," has taught us a beautiful hymn, which we have frequently sung before God. Dear reader, can you say with us—

"My spirit, soul, and body,
Jesus I give to Thee;
A consecrated offering
Thine evermore to be?"

C. B. SAWDAY, Pastor of Vernon Chapel.

—Manchester: The commencement of a widespread religious movement is now seen in this city. A united prayer-meeting of Nonconformists has been held for several weeks past with encouraging preparatory results. Ministers and laymen of the various Nonconformist bodies have presided at these meetings, and a spirit of unity and religious fervour have been very marked. The com-

mittee have now resolved on a step in advance, and it is proposed to hold simultaneous evangelistic services throughout the city in the week beginning April 12. To accomplish this effectively five local committees have been appointed, consisting of prominent Nonconformists, to whom the final arrangements have been committed with a recommendation that, if possible, there be a general interchange of pulpits on Sunday, April 12.—*Freeman.*

TELEGRAPHIC NEWS.

London, 25th April: In the House of Lords last night, the Duke of Argyll drew attention to the Famine in Bengal, and paid a high tribute to the Viceroy and the Lieutenant-Governor of Bengal. His Grace argued that Government must aid, and not supersede, charitable efforts in extreme cases, by the import of rice. The Marquis of Salisbury also eulogized Lord Northbrook, and said that when the panic and confusion had passed away, and the painful scenes now presented to the eye were forgotten, people would wonder at the energy and foresight wherewith the existing difficulties had been overcome, and would pronounce England worthy to govern so great a dependency.—The House of Commons has voted the Budget resolutions. Mr. Gladstone generally approved of them, and merely criticized the abolition of horse duties and the policy regarding local taxation.—Mr. Disraeli has conferred on Dr. Hayman the valuable living of Aldingham.—Major Burne has been appointed Assistant Secretary to the Political Department of the India Office.—*Obituary:* General Louis Bird.—In the Commons last night, Mr. Disraeli said that the great powers were exchanging views relative to the Suez Canal question, and that he would communicate to the House their decision as soon as it was taken.—The Marquis of Salisbury has sanctioned the completion of the survey for Sprye's overland route from Rangoon to Western China.—The Wakefield election has been annulled.—The petition lodged against the return of Mr. R. Gardner for Windsor has been dismissed.—Messrs. Fawcett and Holmes have been elected for Hackney.—The Indian Transport *Euphrates* has arrived at Portsmouth.

London, 27th: The threatened difficulties respecting the Suez Canal have been settled by the submission of Baron de Lesseps to the regulations determined by the International Commission. It is, however, probable that the Great Powers will consider the question of dues.—The German tribunal has sentenced the Bishop of Nancy to two years' imprisonment for publishing a hostile Pastoral.—The Reichstag has closed. The Emperor's speech was strongly pacific.—The Lower Mississippi has overflowed, causing immense damage to life and property.—Major-General Street leaves England in May for Ceylon to take the command of the troops there in succession to General Renny.

28th: The Marquis of Salisbury has nominated Mr. Andrew Cassels, of the firm of Messrs. J. Peel and Co., Manchester, to the vacant seat in the Indian Council.—The submission of Baron de Lesseps to the regulations of the International Commission only took place after the Khedive had taken military possession of the Canal.

Berlin, 28th: A letter from Count Arnim to Dr. Döllinger has been published in which the Count criticises the ecclesiastical policy of the German Government.

Penang, 28th: Information received from an independent source states that on the 11th instant 8,000 Acheenese attacked all the Dutch positions without success. On the 16th the Acheenese attacked the Kraton. All the troops were engaged for eight hours. The Dutch lost six killed, including two officers, and sixty wounded. Further attacks are hourly expected. A great exodus has taken place, 2,500 Dutch only remaining.

London, 30th: The Republican troops recommenced hostilities against the Carlists in Biscay on Tuesday last. General Concha made an attack on Valmaseda, while Marshal Serrano has commenced operations against the Carlists' positions in the village of Abanto.—The Indian Finance Committee has been increased to twenty-one members, among whom is Mr. Fawcett.—A brilliant ball was given last night at the Mansion House, in honour of their Royal Highnesses the Duke and Duchess of Edinburgh.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 27th:

For Southampton.—Surgeon-General Beatson; Mrs. Beatson and child; Mrs. Chas. Ollivant and 2 infants; Mrs. Wellesley Barlow and child; Mr. and Mrs. R. L. Crawford, child, and 2 infants; Mr. John Turnbull; Mrs. Dunbar and 2 infants; Dr. and Mrs. Valentine, child, and 2 infants; Mrs. Fraser and Master J. Smith; Mrs. W. F. Peel, 2 children, and 3 infants; the Rev. E. C. Davies; Mrs. W. Smith and 2 infants; Col. G. C. Williams, C.B., Mr. G. Williams; Mrs. LeMesurier, child, and infant; Mrs. Perkins, 3 children, and infant; Mrs. Forbes; Mrs. Low and child; Mr. John Day; Mr. Seaman; Mrs. Watson, child, and 2 infants; Col. and Mrs. Bonus and 2 children; Mr. G. Wiggins; Mr. Wigram; Mr. and Mrs. Walton and 3 infants; Mr. M. B. Manuel; Mr. and Mrs. Fell; Mrs. Ware and 2 children; Col. and Mrs. Smart; Mr. and Mrs. Walker and 2 infants; Mrs. Hall; Mrs. Race and infants; Mr. and Mrs.

Vaughan; Mr. and Mrs. Johnson; Mr. Thomas, Mrs. Macfadyen; Sergeant J. Fairley; Mrs. Fairley, child and 2 infants; Mr. Forster; Mr. Keast; 1 Sergeant, 2 Corporals, 6 Privates, 1 woman and child; Lieut. R. Graham Pigott; Mr. Henry Rogers; Mr. Chas. Hazelgrove; Mr. and Mrs. Fraser, 2 children, and infant; Mrs. Craddock; Sergeant Hayes; Sergeant Dryman; Private Jackland; Private Dillon; Lieut. C. B. Crawley Bevey; Lieut.-Col. Shiffner; Mr. Robert Brown; Mr. C. Low; Mr. D. Fraser; Mr. T. Hopewell; Mr. Benjamin Young; Mrs. W. A. Salmon and 2 infants; Capt. J. G. FitzGerald; Mr. E. J. V. Plumer, R.N.; Mr. Conrad Reigal; Mr. James Carroll; Mr. W. G. Brand; Mr. Sorabjee Eduljee; Mr. H. Ainsworth; Mr. Lickett; Mrs. Brown; Mrs. Lickett; Mr. John Marrat; Mr. and Mrs. Duffield and two children.

For Brindisi.—Surgeon-Major G. A. Watson; Mr. and Mrs. W. E. Neal; Lieut. C. H. Aitchison; Col. R. D. Ardagh; Lieut. Col. W. A. Baker, R.E.; Mr. Brittlebank; and Mr. G. A. Anderson.

For Venice.—Mr. and Mrs. A. M. Gubbay, 3 children, and 2 infants; Mr. William Gilbert; Mr. Jacob Solomon; Mr. H. P. Tucker; Dr. Ward; Col. Mrs. Thompson; and Mr. W. W. Daly.

For Suez.—Mons. le Comte de Breteuil; Mons. O. Conner; and Col. Waddington.

Per Str. *Hankow*, 27th:

For Liverpool.—Col. and Mrs. J. Pierce and infant; Lieut. and Mrs. E. H. Wilson and child; Mrs. Wright and child; Mr. N. J. Grant; Captain H. Greenaway; Captain H. S. Tandy; Mr. J. Robson; Dr. and Mrs. Hojel, two children, and European servant; Col. Barras; and Mrs. Sharp and three children.

Per Str. *Arabia*, 24th:

For Genoa.—Dr. Gardner; Mr. Purdon; Mr. A. B. Thompson; Mr. Inglis; Mr. C. Nell; Mr. J. Manton.

PASSENGERS ARRIVED.

Per P. and O. Str. *Golconda*, April 24th:

From Southampton.—Mr. L. Moyes; Mr. Hall; Major Wish; Lieut. Booth; Lieut. Ramsay; Mrs. Gulliver; Lieut. Reid; and Mr. and Mrs. Egerton.

From Malta.—Mr. W. Jones and Mr. Brand.

From Venice.—Mr. J. E. B. Parsons; Mr. R. Baumbach; Capt. Harrison; Mr. D. H. Glade; and Mr. J. H. Carter.

From Brindisi.—Mr. W. H. Brookes; Capt. and Mrs. Carter; Mr. T. Russell; Mr. T. F. Atkins; Mr. Morgan; and Mr. E. Vernon.

Per P. and O. Str. *Indus*, 29th:

From Southampton.—Major and Mrs. Roberts and 2 infants; Mrs. Bryant and child; Surg. C. W. J. Deakin; Surg. H. R. McKay; Surg. T. R. Swaine; Surg. H. Allison; Surg. J. G. Collis; Surg. T. J. H. Wilkins; Surg. F. Thompson; Surg. M. Bartholomew; Mr. G. Rice; Col. Young; Capt. Farrington; Major Brown; Capt. Hore; Mrs. Lucas; Col. and Mrs. Bolton; Mrs. Bell and infant; Miss M. Manning; Mr. A. Hutcheon; Mr. T. Figg; Mr. C. Dash; Mrs. McKenzie; Capt. Simpson; Col. Thacker; Mrs. Farrington; Mr. S. Syme; Mr. P. Smith; Mr. M. Hill; Mr. W. H. McDonald; Mr. B. Robinson; Misses (2) Robinson; Mrs. Hewlett; Mr. Ghyas; Mr. C. Roberts; Mrs. G. Hoggan and child; Miss Hoggan; Capt. Carnegie; and Mr. R. Landells.

From Venice.—Mr. Arbuthnot; Col. and Mrs. Osborn; and Col. and Mrs. Tavernor.

From Brindisi.—Dr. Cunningham; Mr. Morgan; Mr. Coghlan; Mr. Balfour; Mr. Cairns; Dr. and Miss Cruikshank; and Mr. Richey.

From Suez.—Dr. Eyre.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGES.

CAMPBELL—BROADBENT—At Lucknow, on the 16th April, by the Rev. A. Fentiman, Thomas Procter Campbell, C.E., O. and R. Railway, to Frances, widow of the late Rev. J. Broadbent, of Lucknow.

FARROW—SAXTON—April 27th, at Christ Church, Byculla, Mr. Robert Farrow to Miss S. A. Saxton.

DEATHS.

McLENNAN—April 5th, suddenly, at his residence, 101, Harley Street, John McLennan, Esq., M.D., F.R.C.P., and late Physician-General, Bombay Army, aged 72 years.

JEFFREY—April 19th, at 31, Osborne Terrace, London, William Jardine Jeffrey, aged 38.

TAYLOR—April 29th, James Taylor, Esq., Sheriff of Bombay.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received April 16 to April 30, 1874.

Dr. J. G. Joachim, 1874, Rs. 9-10-0; Rev. J. Emllyn-Jones, March 1, 1875, Rs. 9-10-0; Dr. C. Lloyd, Oct. 25, 1874, Rs. 4-13-0; F. Theak, postage, Sept. 6th, 1875, Rs. 4-0-0; J. Sprague, March 1st, 1875, Rs. 12-5-4; J. S. Haig, May 1st, 1875, Rs. 9-10-0; Rev. B. Rice, 1874, Rs. 9-10-0; J. Douglas, 1874, Rs. 12-5-4; Mr. Bartley, July 11th, 1874, Rs. 2-0-0; Lieut.-Col. A. Burn, March 1st, 1875, Rs. 9-10-0; Mr. T. H. Mathews, 1874, Rs. 9-10-0; Rev. J. G. Deimler, June 30th, 1874, Rs. 4-0-0; J. Borthwick, March 31st, 1874, Rs. 2-0-0; Lieut. Syd. Jacob, R.E., March 15th, 1875, Rs. 9-10-0; T. Graham, April 12th, 1875, Rs. 8-0-0; A. C. Houlston, May 1st, 1875, Rs. 9-10-0; Rev. W. McMordie, M.A., 1874, Rs. 8-12-8.

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